

CATHOLIC • ACTION •

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September, 1943

THE BEVERIDGE PLAN

MONSIGNOR JOHN A. RYAN

IMMIGRATION BREVITIES

BASES FOR PEACE

PAMPHLETEERING: 1777 AND 1943

STAMPING TO VICTORY

CITIZENS FOR DEMOCRACY

THE ARTS AND CHARACTER EDUCATION

Our Common Catholic Interests

The Will to Peace

Acta Apostolicae Sedis

N. O. D. L. Studied

Christian Peace

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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OUR COMMON CATHOLIC INTERESTS

The Will to Peace

RECENTLY the Welfare Conference issued the 800-page volume prepared under the guidance of the Bishops' Committee on the Pope's Peace Points and called "Principles for Peace." It is a source-book, a work of scholarship, a mine from which countless articles may be quarried—it is scarcely suited for popular, easy reading.

The energy, the resourcefulness, the utter disregard of financial cost with which both the Allies and the Axis are fighting this war are remarkable. The sacrifices men all over the globe are making, in terms of lives mangled and crushed out, of suffering and starvation endured, of casualties of body and mind, of widows and orphans, of material destruction and spiritual ruin are utterly appalling. All this is the price of victory. God alone can know the full extent of this terrible holocaust. It is hard to understand why each generation of men somewhere or other wilfully engage in such a cataclysm, yet it has happened for centuries.

Suppose for a moment that the same hectic energy, the same ingenious resourcefulness, the same reckless disregard of financial costs, the same horrible sacrifices of lives and human happiness were

spent to achieve peace—who can doubt for a moment that peace would be won and maintained. Suppose for a moment that the economic forces of the nations of the world could cooperate in the pursuit of distributive justice in peacetime as smoothly as their military and naval and air forces collaborate for victory in wartime. Suppose for a moment that unity and mutual understanding and goodwill were sought as wisely and resolutely and almost fiercely among the nations when at peace as they are when at war. Who cannot believe that peace would then be easily accomplished?

These speculations are not altogether idle in connection with "Principles for Peace." For unless the brutal stupidity of intermittent warfare is to continue indefinitely down the centuries, all men of goodwill must learn how to work for peace with the same fierce courage, indomitable perseverance, and unqualified readiness for sacrifice as they now work for victory. "Principles for Peace" is not easy reading. It offers no slick, easy slogans. It is not simple nor comforting. The remedies it prescribes are severe and bitter, and, to human pride and greed, humiliating and costly. The echoes of Calvary's

Acta Apostolicae Sedis, the official bulletin of the Holy See, will be published by the National Catholic Welfare Conference. The "Acta" is the medium through which the Holy See officially promulgates ecclesiastical legislation to the entire Catholic world. War-time disturbances account for the granting of this unique honor to N. C. W. C.

anguish and tragedy are clearly distinguishable in it. The triumphant peace and glory of Easter, however, are otherwise unobtainable.

Perhaps it is too naive and optimistic to hope that educated people, non-Catholic and Catholic alike, will read and study and apply the body of principles enunciated in "Principles for Peace." Perhaps the cynic is right and wars will continue because stupid, sinful men deserve no better. The Bishops' Committee has not thought so. This precious volume, a labor of love and methodical scholarship, is offered to men as a guide, clear and certain, in the critical and difficult days that lie ahead. If the peace is to reflect the principles of Christ, if it is to be real—not just an armistice for recouping force and hatred—then all sincere men of goodwill must bestir themselves to earnest study and prayer. Only an informed, correct and resolute public opinion can sustain our peacemakers in the decisions of justice and charity which will be required of them.

In our small way, CATHOLIC ACTION will do its part in popularizing "Principles for Peace" by devoting the Forum Articles, beginning with this issue (p. 8), to a consideration of certain elementary ideas contained therein. We urge our readers who are not already using this discussion club material to form a small group of neighbors and friends and proceed to examine thoughtfully the monthly Forum Articles as an introduction to a full-dress study of "Principles for Peace."—*The Editor.*

REGULATIONS concerning the display of the American flag and the Christian flag in churches and parish halls and at military funerals are contained in a circular letter sent to all chaplains by Brig. Gen. William R. Arnold, Chief of Chaplains of the United States Army, recently.

Of Interest
Particularly
To Parishes

His office, Monsignor Arnold said, has received many requests for information on this subject. He cited the following law enacted by Congress.

"IN THE CHURCH: If the flags are displayed in the chancel, the flag of the United States is placed at the left side as seen by the congregation, and all other flags, including the Christian flag, at the right, as seen by the congregation. If the flags are placed outside of the chancel, then the flag of the United States shall be placed at the right as seen by the congregation, and all other flags, including the Christian flag, at the left, as seen by the congregation.

"IN THE PARISH HALL: When the flags are displayed on a platform, and from a staff, the flag of the United States should be placed to the speaker's

right. Any other flag, so displayed, should be placed to the speaker's left. When the flag of the United States is displayed flat on the speaker's platform it should be placed above and behind the speaker. When the United States flag is displayed with another flag against the wall, staffs crossed, the flag of the United States should be on the left as seen by the audience, with its staff in front of the other flag.

"BUNTING: Bunting is used for decorative purposes. It should be arranged in such a manner that the blue is above and the red below, since the blue field of the flag is the point of honor.

"MILITARY FUNERALS: When the flag is used to cover the casket of a departed comrade, the blue field is placed at the head and over the left shoulder of the deceased. . . . The flag should never be lowered into the grave. It should be folded by two members of the guard under the direction of a non-commissioned officer. It should be folded into a triangle so that the final fold will show three stars. . . . The flag is usually given to the nearest relative."

BECAUSE wartime conditions have made difficult the distribution of *Acta Apostolicae Sedis*, the official bulletin of the Holy See through which ecclesiastical legislation is promul-

N. C. W. C. Granted
Privilege of
Publishing "Acta
Apostolicae Sedis"

gated to the entire Catholic world, it has been decided to carry on its publication in the United States by the National Catholic Welfare Conference. Arrangements have been made to have a copy of the *Acta* sent to the United States each month, or oftener, if the occasion should warrant, where it will be received by the National Catholic Welfare Conference and photostated to insure absolute accuracy in reproduction. The N. C. W. C. also will assume the responsibility for the distribution of the *Acta* in North, Central and South America, Australasia, Africa and China.

The world-wide conflict has made this procedure necessary. In announcing this new responsibility of the National Catholic Welfare Conference, the Right Reverend Monsignor Michael J. Ready, its general secretary, called attention to the fact that this action "will mark the first time in the history of the world-famous *Acta*, so far as can be ascertained, that it has been published anywhere outside the Eternal City."

Acta Apostolicae Sedis was established by *Motu Proprio* in 1908 in the reign of Pope Pius X. In it are published bulls, constitutions, encyclicals, and other acts of the Pope, together with the decrees of the Roman congregations.

The official character and high importance of this publication is emphasized by *The Catholic*

Encyclopedia, which says: "For ecclesiastical legislation, one must follow the *Acta Apostolicae Sedis*, a monthly official bulletin, published in Rome; the promulgation of laws, authentic interpretations, decisions and rescripts of the Roman Curia is now effected *ipso facto* by publication in this periodical."

CHRISTIAN social leadership is a shabby thing unless it is the expression by the laity of deep inner Christian life. There are no reflections where there is no source of light. You cannot establish a Christian social order unless you are a Christian. Nothing that you will do for a great Christian social renaissance will be of any avail unless it is the pious expression of deep spiritual life within you."—Thus spoke Most Rev. Samuel A. Stritch, Archbishop of Chicago, at the Pontifical Mass opening the annual national convention of the Catholic Central Verein of America and the National Catholic Women's Union in Springfield, Ill., August 22.

The convention delegates were privileged to have as speakers at their sessions two members of the Episcopal Committee on the Pope's Peace Points—Archbishop Stritch and Bishop Muench, of Fargo. It is regretted that space will permit us to quote here only a very few brief excerpts from the remarks of these two advocates of a just and lasting peace.

"Unless the peace is done in the framework of our Christian culture," said Archbishop Stritch, "it will not be a good peace. . . . To answer the evils of the day is not a mere condemnation of them. We must show that true peace must start within the nations and in the family of nations with the acceptance of the basic social truths which derive from the Christian gospel.

Elucidating briefly and clearly the principles that must guide nations in the post-war world, Bishop Muench devoted his remarks to four topics: Dignity of a Human Person, the Supremacy of Law, the Law of Nations, and the Will to Peace.

"A declaration of principles for a good peace," he said, "must be founded on the basic truth of the dignity of a human person. From this truth the various relations of man to man as well as those of nation to nation receive their vital strength. . . .

"We are persuaded that the loss of a sense of the dignity for human personality under the evil influence of the spirit of materialism of our age is largely responsible for the terrible things of which we are witnesses in our day. . . . We express the hope that a declaration on the dignity of man will be incorporated into the peace treaties that will be written after the close of this war."

"Justice and charity," continued Bishop Muench, "will be the only safe guides in the making of the treaties. Therefore, we urge that the Holy Father, the untiring champion of a peace based on justice and charity, should be given a voice at the peace table with a view to 'the elucidation of questions of principle in regard to morality and public international law'."

AT a meeting in Rome City, Ind., late in August, held under the auspices of the Episcopal Committee on Obscene Literature, the Most Rev. John F. Noll, Bishop of Fort Wayne, and chairman of the committee, pointed out that indecent literature is one of the outstanding contributory causes of juvenile delinquency, and urged that pastors, teachers and parents be made aware of its danger to their charges and act to combat its spread.

The meeting was called to review the work accomplished by the National Organization for Decent Literature during the past year and to make plans for future activities to combat the spread of indecent literature.

Attending the sessions, in addition to Bishop Noll, were the Most Rev. Joseph E. Ritter, Bishop of Indianapolis; the Very Rev. Msgr. Henry F. Dugan, of Indianapolis; the Rt. Rev. Msgr. John Sabo, of South Bend, Ind.; the Rev. M. J. Doyle, representing the Most Rev. Karl J. Alter, Bishop of Toledo, and the Rev. Charles C. Smith, representing the Most Rev. Edmund F. Gibbons, Bishop of Albany.

Also present at the invitation of the Episcopal chairman were: Wilbert J. O'Neil, of Cleveland, president of the National Council of Catholic Men; William C. Smith, Bishop Noll's personal representative in Washington, and assistant executive secretary of the National Council of Catholic Men; Francis Fink, assistant editor of *Our Sunday Visitor*, and Foss Smith and Martin Johnson, both of Fort Wayne.

William C. Smith reported that many of the large magazine publishers have cooperated with the N. O. D. L. with the result that during the current year over 50 magazines have been dropped from the list of magazines disapproved by N. O. D. L. because they have met the standards set by the organization.

CATHOLIC ACTION thanks Father Wilfrid Parsons, S.J., and Miss Mary Synon for their collaboration on this month's Forum Article—"Principles for Peace."

THE BEVERIDGE PLAN

RT. REV. MSGR. JOHN A. RYAN, D.D.

"SOcial Insurance and Allied Services" is the title of the Report submitted, November 20, 1942, to the British Government by Sir William Beveridge as chairman of a committee set up in June, 1941. Few if any publications in the field that it covers have aroused as much interest or received as wide approval, not only in Great Britain but in the United States. Probably, however, only a small proportion of those approving the Beveridge Plan have read, or even seen, the printed Report. It fills 299 octavo pages, and is published in this country by the Macmillan Company.

The Plan itself is the most ambitious and comprehensive scheme for social security ever drawn up by a responsible public body. It takes in the entire British population and aims to provide for all the hazards, contingencies and needs of life. Despite its comprehensive provisions, however, and despite some of the criticisms that it has provoked, it does not attempt to substitute the state for the individual as the normal and responsible provider of his livelihood. Its benefits are intended mainly for those persons whose earning power and material resources are, either temporarily or permanently, insufficient to meet the requirements of decent life in a civilized society.

"The main feature of the Plan for Social Security," we are told on page 9 of the Report, "is a scheme of social insurance against interruption and destruction of earning power and for special expenditures arising at birth, marriage and death." The important phrases in this summary statement are "social insurance," "earning power" and "special expenditure." "Social insurance" implies that the payments to the insured in part, at least, come out of a fund provided by the insured themselves. In this respect, it resembles insurance against fire, death, accident, etc., and differs from pensions, which come entirely from the state. A part of the fund for social insurance is derived from contributions by its beneficiaries, another from contributions by employers and a third part from state subsidies. The needs provided for are chiefly unemployment, disability and old age.

"Earning power" is directly related to social insurance, inasmuch as its cessation or interruption creates the reason and the claim for insurance benefits.

"Special expenditure" comprises those benefits which are obtained by classes of persons who make no contribution to the fund from which they are

derived. The principal beneficiaries are those persons whose insurance benefits are inadequate to their general needs, and those who require assistance to meet special needs related to marriage, maternity, funerals, medical insurance and treatment, hospital and dental care, nursing and convalescent homes, and post medical rehabilitation.

The social security contemplated by the Beveridge Plan aims "to make want under any circumstances unnecessary" (p. 9). It covers all who are in need, regardless of their occupational status. It "is intended in itself to be sufficient without further resources to provide the minimum income needed for subsistence in all normal cases" (p. 122). It "starts with consideration of the people and their needs" (p. 122). From the latter point of view, the Report lists eight primary causes of need and divides the population into six classes.

The primary causes of need are: (1) unemployment; (2) disability; (3) loss of livelihood by person not dependent on paid employment; (4) retirement from occupation by age; (5) marriage needs of a woman, which includes maternity, cessation or interruption of husband's earnings, widowhood, separation, and incapacity for household duties; (6) funeral expenses; (7) childhood; (8) physical disease or incapacity.

The six population classes are the following:

(I) Employees. These number 18.4 million and are insured, through contributions made partly by themselves, *against* unemployment, disability and retirement, and *for* medical treatment, burial expenses, training benefit and industrial pensions.

(II) Others gainfully employed; that is, all persons working for gain who are not in Class I; for example, shopkeepers, farmers and outworkers. Like the members of Class I, these are obliged to make insurance contributions, but they are not entitled to either unemployment benefits or industrial pensions. They number 25 million.

(III) Housewives; that is, married women of working age living with their husbands. These too are required to contribute to the insurance fund and are entitled to all the benefits available to the members of Class I. The number of housewives is put at 9.3 million.

(IV) Others of working age, numbering 2.4 million. These are mainly students above 16, unmarried women performing domestic tasks without pay and persons of private means. They make contributions to the fund, but are not entitled

to disability benefits, unemployment benefits or industrial pensions.

(V) Persons below working age, estimated at 9.6 million. Comprised in this class are all persons below 16 who are in full-time education. They make no contribution and their benefits comprise only medical treatment and funeral grants.

(VI) Persons retired above working age, numbering 4.3 million. They make contributions during their working period. The minimum age for retirement is 65 for men and 60 for women, but persons who continue to work after these ages will continue to make contributions to the insurance fund and will be treated as belonging to Class I or Class II.

The immediately foregoing paragraphs present only the barest outline of the needs covered, the benefits available and the classes of persons provided for. Four general facts should be noted: first, the scheme takes in all classes of the population and takes care of all their insurable needs, regardless of their incomes or economic condition; second, all the insured or benefited persons must contribute to the fund which is the source of the benefits, except those who are below working age; third, the rate of insurance benefit is the same for all persons, "irrespective of the amount of earnings which have been interrupted by unemployment or disability or ended by retirement" (p. 121); fourth, "the compulsory contribution required of each person or his employer is at a flat rate, irrespective of his means." (p. 121).

Two or three matters of detail are so important that they should not be omitted, even in a short article. How large are the benefits available to the socially insured? Here are some of them: for industrial disability, up to 76 shillings a week; for other than industrial disability and for unemployment, 56 shillings; for old age and widowhood, up to 40 shillings; for marriage grants, up to 10 pounds, with 4 pounds additional for maternity.

As to the cost of the Plan, the Report suggests that by 1945, 20 percent of it should fall upon employers, 28 percent upon workers, 50 percent upon the general taxpayers, with 2 percent coming from interest on accumulated funds. The government's portion of the cost is estimated at 86 million pounds above its present expenditure for social insurance and allied services. By 1965, the additional public cost will be 254 million pounds, or approximately one billion dollars.

Is it possible for the British people and the British government to provide the funds for this large additional expenditure? Sir William Beveridge believes that it is, although his Report offers no detailed reasons for his confidence. The present Report deals only with social insurance, on the

assumption that full employment can be maintained. But it declares that a plan of social insurance, or income security, "should be accompanied by an announced determination to use the powers of the state to whatever extent may prove necessary to insure for all, not indeed absolute continuity of work, but a reasonable chance of productive employment." (p. 163.)

It is reported that Sir William intends to make a systematic study of this problem, and to produce another report for the guidance of the state. Inasmuch as he wrote some years ago a very useful volume on unemployment, he is entirely competent to undertake and carry out this task. In passing it should be noted that the report of our own National Resources Planning Board, which appeared a few months ago, presents a systematic program for the maintenance of full employment after the war, as well as a comprehensive plan of social insurance.

Some of the English Catholic papers have criticized the Beveridge Plan as more or less out of harmony with the Catholic doctrines on the proper functions of the State and the responsibility of the individual and the family. Their arguments do not carry complete persuasion. Of course, the duty of the adult individual to provide for his own security is primary and fundamental, as also is the duty of the family to meet the needs of the children who are not yet self-supporting. This is Catholic doctrine, and it illustrates the great social principle that the State should do nothing for the individual which the individual or the family can do as well for themselves. Under the Beveridge Plan, the State intervenes only to provide for the minimum needs of those who are unable by themselves to make this provision for decent human life.

While the Plan does, indeed, extend its benefits to all classes of the population, regardless of economic condition, three qualifying facts should be noted: first, the benefits provide for only a minimum of decent subsistence; second, the beneficiaries are required to make a substantial contribution to the insurance fund; third, this feature is apparently helpful to effective administration.

The requirement of contributions by the insured shows that the benefits are not complete gifts by the State. The contributions amount to compulsory savings, and therefore represent provision for security by the individuals themselves. Undoubtedly it would be better if they made this provision voluntarily; but most of them lack either the ability or the energy and initiative to set aside the necessary savings. Hence the common good requires this measure of State intervention and State compulsion.

PRINCIPLES FOR PEACE

N. C. W. C. Forum Series

1943-1944

"The heart of the Papal Plan, the *sine qua non* for its success, is a spirit of Christian cooperation; no plan for peace, no matter how wise or sublime, can ever pass into the realm of reality unless nations are willing to cooperate with nations, groups with other groups, men with their fellowmen." (*From the Introduction to Principles for Peace.*)

I. THE BASIS FOR PEACE IN THE NATURAL LAW AND IN RELIGION

PART I

FOR nearly three hundred years western Europe has lived through a succession of wars and of interims between wars. In no true sense of the word have these interims been times of peace. They have been, like the years between the Treaty of Versailles and the German invasion of Poland, times of armistice and of rearmaments.

The reason for this condition is, of course, obvious to all historians. With the Peace of Westphalia in 1648, Europe entered upon a long period, not yet ended, of intense nationalisms so anti-Christian in character that the Church of Christ was almost completely divested of her earlier power to work for the social welfare of the world at large. The Church maintained, it is true, her power to help men save their souls through spiritual means; but the narrow jealousies of the European nations kept her from her ancient and proper place in helping to improve the physical conditions of mankind. As a result, for three hundred years there has been no central agency for ameliorating these warring nationalisms and for establishing any common social base for real peace.

If economic ways of life had also remained national, the dangers of world conflicts might have been longer averted. Out of nationalism itself, however, grew imperialism, destined by its very character to create the World Wars of our own time. Had a concert of the other great powers made amicable terms for international trade arrangements, World War I might have been averted and World War II might have been made impossible. That, however, is water under the bridge.

Today the great question confronting all men of good will is the establishment and maintenance of a peace which will be just; for, if it is not just, it cannot be lasting. One of the finest qualities in man's soul is his desire for justice; and it is inevitable that he will continue to rebel against

injustice practiced at his expense. The pattern of the future cannot be the old pattern of the past. If we are to have permanent peace—or even peace for any long period of time—we must have something other than the old form of treaties, usually secret agreements reinforcing the special privileges of the most powerful of the victors.

Where, though, is the pattern on which a true and just peace may be made?

The pattern has already been made, not secretly, not by any star-chamber group of probable victors, not by any system of internationalism designed to develop private profits at the expense of individuals or of nations. The pattern has been made by the Popes of the Catholic Church, statesmen who have seen farther and wider than their contemporaries and who have realized that the only hope of saving the world from complete chaos lies in the revival of the Christian tradition in Europe.

The peace pleas of the Popes from the time of Leo XIII to our own time of Pius XII make a remarkable commentary upon the political and social conditions of the world. In the notable volume, *Principles for Peace*, edited for the Bishops' Committee by the Reverend Harry C. Koenig, the collection of Papal documents relating to the peace of Europe resembles white and shining milestones on a desert road, pointing the way toward green valleys of happiness. How persistently they have been ignored by a speeding world is easily observable by a mere reading of their lines. We are, however, fast coming to a crisis when such signposts must be taken into consideration if the world is to survive in any kind of civilization.

Leo XIII, first of the Popes of modern times to re-state the role of the Church in social welfare, set down a pattern of cooperation in political and socio-economic fields between Catholics and other men of good will who believe in God. Recognizing that Catholics alone, minorities in the most

powerful nations, could do little as a self-contained unit, the Pope advised collaboration for the establishment of principles of right and justice.

His successors, Pope Pius XI, who counselled cooperation in the national socio-economic field, and Pius XII, who counselled cooperation in the international socio-economic field, have realized, as did Leo XIII, that Catholic Action needs for true effectiveness interassociation with action by men of other creeds, all animated, however, by the same Christian ideal of justice. As Pius XII has stated, all men who believe in God, and particularly those who believe in Christ, must be united in a common will to make their faith equally effective and in a common desire to reconstruct the social order on the law of God. This work can be done in the temporal order by the technique of action.

If it is thought that this method is not feasible, let us consider, for a moment, the success of the English movement, the Sword of the Spirit. Only three years old, this amazing movement—it is too great to be called a society or an organization—works successfully on a simple plan. This plan gives the Catholic group as well as the non-Catholic group complete independence of organizations but brings them together by a Joint Standing Committee to labor for common aims. These aims are, briefly: to unite all men of good will in a crusade of prayer, study and action for the restoration of an order of justice and peace; to combat the totalitarian systems which, however designated, undermine human society and Christian civilization; to spread a knowledge of the principles of social and international order and our Christian inheritance; and to use influence in every proper way to ensure that the peace settlement shall be a just one, incorporating the Five Points of Pope Pius XII.

Is there any reason why American Catholics, by prayer, by study, and by other action, should not work toward the same end? For it is only upon some such movement, in all the Christian countries of the western world, that there is hope of the consummation of a just peace. Only by the active determination of Christian peoples to live by Christian principles can justice and order be established and maintained, and peace made lasting.

PART II

IT IS important at the start to realize that when we speak of peace at this time we are really speaking of it in two senses. There is the peace which will mean the end of this war, and there is the permanent state of tranquillity among the nations which will preclude war in the future. The present Holy Father, Pope Pius XII, has

spoken about peace in both of these two senses.

On many occasions, both before and after the outbreak of the war, His Holiness has spoken about peace in the first sense. He has done this in a highly realistic manner. He has never demanded mere peace, any kind of peace, peace for itself, but he has always asked for a just peace, the kind of peace where the rights of all peoples will be restored and respected.

In his Christmas broadcast of December, 1941, he went even further. He told us: "The destruction brought about by the present war is on so vast a scale that it is imperative that there be not added to it the further ruin of a frustrated and illusory peace." Such a peace would be one which merely goes back to the state we were in before the war began. It would be one in which most of the nations simply lay prostrate before a ruthless conqueror. It would be one in which vengeance, not justice, followed victory.

Each one of these kinds of peace would be "frustrated and illusory." Each one of them would be merely the prelude to other and fiercer wars. None of them, therefore, could really be called peace. They would be merely the temporary cessation of war. The Pope wants none of these kinds of "peace."

We must, therefore, go on to a consideration of the other kind of peace, which is a permanent state of tranquillity, making wars, as far as possible, avoidable by doing justice to all nations concerned.

The late Holy Father, Pope Pius XI, who so clearly saw the war coming upon us, spoke of such a peace as an "atmosphere," a state of mind among the peoples in which the very seeds of conflict are dispersed and killed, and in which in their place there grows a mutual spirit of active co-operation for the common good. He then went on, in words which contain the whole theme of this article:

"But this longed-for atmosphere of lasting peace will not be created by peace treaties, nor by solemn pacts, nor by international conventions and conferences, nor by the noble and sincere efforts of statesmen, unless beforehand the sacred rights of the natural and divine law are recognized. . . . This is the main sinew on which depends the strength both of the political and economic life of the nations; this is the most assured of all values, and so long as it stays steady, the others cannot waver, for they will be guaranteed by the most unshakable authority, the unchanging and eternal law of God." (*Caritate Christi.*)

In this sense, peace is not a mere negative thing, the absence of war. It is dynamic, not static. It is not the arid desert of abject human beings crushed under superior power. It is the positive

cooperation of all men in all nations for the mutual benefit of themselves and of each other. It is also collective, not individualist. It does not mean a narrow nationalism seeking its own advantage at the expense of others under a false notion of sovereignty. It means a society of nations, as called for by Pope Benedict XV during the last war, in which all the forces and resources of all the peoples are brought to bear upon the welfare of mankind.

It is this kind of peace which is demanded by the natural law. It is, as Pope Pius XI said, "the order established by nature, and consequently by the Author of nature." (*Caritate Christi.*) This natural order is based essentially on the fact that man is a social being, that he cannot achieve the perfection of his personality except with the cooperation of others and by cooperating with others.

This means that there is among men what we call the common good. It is the good which is common to all, to which all have a right, and which is the common aim of all. Now it is a profound social truth that a common good cannot be achieved except by joint action. Each individual by himself will seek his own particular good. Only by all working together will men find the common good. Joint action, then, means organization, a dynamic willing to achieve the common good by a common effort.

This is why we have what we call the state. For the state is a community of human beings following the law of their nature by willing the good of all the citizens. Hence the civic and political order among men is the law of nature and nature's God.

There should be, and there is not, such an order among nations. For there is a common good of the nations as well as of individual men. It follows, then, that there should also be a joint action among the nations, for only by it can their common good be achieved. When we have this order within the nations we call it social peace. When we have it among the nations we call it international peace. Civic order is broken by selfishness. International order is broken by nationalism, when that nationalism is nothing but the selfishness of peoples. Civic disorder is lawlessness. International disorder is war.

Now, ordinarily among men the mere knowledge of the natural law is not enough for them to preserve the civic order. The moral law has its fundamental basis in religion. When men are irreligious they do not respect each others rights. Only by belief in God and in His law can we preserve the fundamental decency of human nature.

The same is true of the nations. Yet it is a

sad truth that even nations which within themselves observe the law of God, when they act as nations, see no obligation to that law, and hence see no obligation to other men in other nations. National frontiers maintained merely by force and jealousy create international lawlessness. When we bring the law of God to those frontiers, and make the love of God the basis of fraternal cooperation among nations, then we shall have brought a real peace among men.

PART III

ALL of our Catholic lay organizations have devoted themselves, of course, to furthering, each in its own way, the war effort of our country. In doing so they are working ultimately for peace, and for a just peace as the end of the war. For we are all convinced that anything but victory for the Allied Nations would be a "frustrated and illusory peace."

It is not enough, however, for us to think of and work for peace as merely the end of the war. As has been shown in the second part of this article, the natural law and the law of God bid us prepare for a real peace, which shall be the fraternal cooperation of all nations for the common good of mankind.

The obligation of preparing for such a peace lies upon us all, as citizens, as Catholics, as members of the human race. And this preparation will consist of three parts: education, prayer, and action. Our minds must be properly disposed to accept the truths which lie behind the moral law; our wills must be placed in accord with the Will of God by prayerful meditation of His law; and we must set our wills in motion by positive action looking for a real renovation of society.

There are some hundreds of groups in this country, Catholic and non-Catholic, which are meeting for consideration of the nature of the peace which will follow the end of the war. Some of these groups are motivated by mere material self-interest; some of them are power groups which have in mind the realization of some ideology or other, some party line usually dictated from abroad; some of them are sincerely endeavoring to find the truth and make that truth triumphant.

The first thing which Catholic groups have to keep in mind is that by themselves they are powerless to bring about any universal renovation of society such as the Popes have in mind for us. We are a minority everywhere, and unless we find allies who think like us and are willing to work with us, we are not going to get very far. The first step in education, therefore, after a clear understanding of our Catholic principles

(Turn to page 23)

PAMPHLETEERING: 1777 and 1943

In Praise of Pamphlets

Article 6

THE winter of 1777 was the hardest of the Revolutionary War for the followers of General George Washington and the Continental Congress. The Army in winter quarters at Valley Forge was undergoing cruel suffering and privation and the movement for independence generally was at its lowest ebb. It was then that Thomas Paine issued his famous series of pamphlets entitled "The Crisis," the first one beginning with the sentence "These are the times that try men's souls." His messages were quickly distributed through the colonies, electrifying their citizens and stimulating them to new hope and determination. Information and inspiration imparted through Paine's pamphlets provided a stimulus that helped turn the tide and lead to final victory.

Today the pamphlet is used more extensively than ever as a popular medium of informing, propagandizing, and educating. Altogether, it is estimated that some 150,000,000 copies of pamphlets are printed annually. No small percentage of these are of Catholic origin—the estimate for annual publication of Catholic pamphlets being set at 5,000,000 copies. Volume Two of Willing's *Index to American Catholic Pamphlets** lists a total of 152 Catholic pamphlet publishers. More than 1,250 new titles are listed in the *Index* as published during the years 1937 to 1941, inclusive. Their diversity of subject matter is seen in the fact that they are listed under 211 different classifications.

The parish rack, together with classroom and discussion club demand, account for a large share of Catholic pamphlet distribution. In St. Matthew's Cathedral in Washington, for example, 10,000 pamphlets are sold yearly with no other effort than keeping a good assortment on display at all times. Obviously, such circulation of good reading on devotional, social, doctrinal and other subjects makes a very worth-while contribution to the formation of the ideal parishioner.

Specialization is to be noted in the titles issued by the various Catholic publishers. More than 300 titles are on the N. C. W. C. classified list of publications (available free on request), and these

fall into the fields of service in which the organization is engaged: Catholic Action, capital and labor, Confraternity of Christian Doctrine, education, Christian Democracy and citizenship, family life, youth work, women's organization activities, Latin American relations, international peace, and rural life. Included also are a variety of pamphlets on the religious situation in Mexico, together with printings of seventeen Encyclicals by Popes Pius XI and XII.

Other series originating at N. C. W. C. are the 117 titles in the "Catholic Hour" series issued by the National Council of Catholic Men as well as 156 four-page leaflets in the Catholic Information Society of Narberth series which is also sponsored by N. C. C. M. These have been acclaimed from coast to coast and internationally for their great apologetical work for the Church.

However, the field in which N. C. W. C. specializes in large degree is that of social problems—industrial relations, the role of government, the welfare of the family, better citizenship, and—a field stressed particularly at this time—international peace. In the last-named group are to be found a total of 30 pamphlets, including reprints of papal pronouncements and statements of American bishops, works of leading American Catholic writers, together with carefully drawn statements of committees and sub-committees of the Catholic Association for International Peace, which truly represent the best Catholic thought on the subject. Of the subject itself, it is, in the words of Most Rev. Robert E. Lucey, Archbishop of San Antonio, "the supreme problem of our time."

Pamphleteering helped Americans of 1777 meet the tremendous challenge of their time. It can do as much for us today in solving the no less difficult problem of winning the peace. Recent comprehensive and authoritative pamphlets that will help do the job are listed in a special offer on the back cover of this magazine. CATHOLIC ACTION readers are invited to accept it and to take an active part in solving this fast-ripening problem. To do so is to answer the appeal of the Holy Father, who said in his latest Christmas Eve address: "My blessing goes out to all who, like crusaders, will fight for this and a better Christian world."

* 75c, E. P. Willing, Box 345, University of Scranton, Scranton, Pa.

Executive and Assistant Executive Directors N. C. W. C. War Relief Services Appointed

The Very Rev. Patrick A. O'Boyle, director of the Mission of the Immaculate Virgin at Mt. Loretta, Staten Island, has been appointed by the Most Rev. Edward Mooney, chairman of the N. C. W. C. Administrative Board, as executive director of the War Relief Service, N. C. W. C., replacing the Most Rev. Bryan J. McEntegart, recently named Bishop of Ogdensburg.

The War Relief Services was established by the N. C. W. C. Administrative Board to direct the tremendous task of giving present and post-war aid to the despoiled and starving peoples of Europe. The War Relief Services will seek to marshal the resources and skills of Catholic organizations and agencies of mercy throughout this country and will provide a ready link with Catholic agencies abroad that is expected to be most helpful in dispensing post-war assistance.

As executive director of the N. C. W. C. War Relief Services, Monsignor O'Boyle, will have offices at the N. C. W. C. headquarters in Washington and at 350 Fifth Avenue, New York City.

For many years Monsignor O'Boyle has been nationally known for his leadership in the field of Catholic social work.

Graduated from the New York School of Social Work in 1931, he became assistant director of the Children's Division of the Catholic Charities of the Archdiocese of New York in that year, and has continued to fill important executive and teaching posts in the field of social work.

In October, 1938, Monsignor O'Boyle was made a Papal Chamberlain. He is assistant secretary to the Board of Trustees, Catholic Charities of the Archdiocese of New York and treasurer of the Catholic Home Bureau of the Archdiocese. He is a member of the Board of Directors of the Child Welfare League of America and a member of the American Association of Social Workers and the New York City Child Welfare Committee. He has served on various committees of the National Conference of Catholic Charities, the Welfare Council of New York City, the National Conference of Social Work and the New York State Conference of Social Work.

Just shortly after the announcement of the appointment of Very Rev. Msgr. Patrick A. O'Boyle as executive director of the War Relief Services, N. C. W. C., Rev. Dr. Edward E. Swanstrom, of Brooklyn, N. Y., was named assistant executive director. Dr. Swanstrom, like Monsignor O'Boyle, comes to the N. C. W. C. with the approval and consent of his Bishop, in this case the Most Rev. Thomas E. Molloy, of Brooklyn.

Dr. Swanstrom was ordained to the priesthood in 1928. He specialized in the field of social work, having become today a nationally prominent leader in Catholic social work.

Father Swanstrom has lectured extensively on social and economic questions, and has been a prominent exponent of the teachings contained in the social Encyclicals. Among the organizations with which he has been identified in various executive and directive posts are the Welfare Council of New York City, the Greater New York Fund, the Mayor's Committee on Wartime Care of Children, New York City; the National Conference of Catholic Charities, the Catholic Conference on Industrial Problems, the National Conference of Social Work and the New York State Conference on Social Work.

Dr. Fenlon, Former N. C. W. C. Administrative Officer, Dies

Another of the group of priests who served the N. C. W. C. in important administrative capacities has been

Month by Month

claimed by death—Very Rev. John F. Fenlon, S.S., who served as secretary of the National Catholic War Council during the first world war and secretary to the Administrative Board of the National Catholic Welfare Conference from 1919 to 1927. At the time of his sudden death Father Fenlon was president of St. Mary's Seminary, Baltimore, Md., and provincial of the Society of St. Sulpice in the United States. He was in his seventieth year when death came.

Born and reared in Chicago, Father Fenlon came to Baltimore when 18 years old to enter St. Mary's Seminary. Following his studies he returned to Chicago and was ordained there on June 27, 1896, by Archbishop Patrick A. Feehan and appointed an assistant at the Cathedral of the Holy Name. Deciding to become a Sulpician, Father Fenlon made further studies at the Minerva College in Rome, where he received the degree Doctor of Divinity in 1900.

He returned to the United States to become professor of Sacred Scripture at St. Joseph's Seminary, Dunwoodie, N. Y. In 1904, he became Rector of the former St. Austin's College, the Sulpician House of Studies in Washington, D. C., where he remained until he was named Superior of Divinity College at the Catholic University of America. He also taught Sacred Scripture at St. Mary's Seminary, Baltimore, Md., from 1904 to 1919 and was professor of patrology at the Sulpician Seminary in Washington from 1921 to 1925, when he was appointed American Provincial of the Sulpicians and president of St. Mary's Seminary.

Father Fenlon was well known as an educator, administrator, writer and orator.

Speaking of Father Fenlon in his funeral sermon, Rev. James M. Gillis, C.S.P., said:

"He had talents that would have graced any diocesan or archdiocesan See. He had learning that would have made him a national or world figure if he had taken to university lecturing. He had culture, an acquaintance with arts and letters and an incredibly perfect knowledge of our vast and majestic literature.

"Often disappointed and sometimes disheartened, he was never embittered. Men who live the life he led have a sanctuary in the soul that can never be violated by so satanical a vice as bitterness. He was gentle and tolerant

CATHOLIC ACTION—MONTHLY PUBLICATION OF

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN F. NOLL, Bishop of Fort

with the N. C. W. C.

and merciful and it was therefore a spiritual refreshment to converse with him when one had been hurt or pained and was inclined to be resentful. I am aware that not everyone was privileged to see this side of his character, but I speak of what I know. I shall miss him. That may matter little to anyone but myself. But the Church in the United States will suffer with his passing away. And that matters a great deal."

Death Claims Archbishop Lenihan, Retired Ordinary of Great Falls, at 88

The Most Rev. Mathias C. Lenihan, titular Archbishop of Preslavo and retired Bishop of Great Falls, died at his home in Dubuque, Iowa, on August 19, at the advanced age of 88.

Father Lenihan was consecrated first Bishop of Great Falls in 1904 and in the course of his active episcopacy brought to the Catholics in this territory additional churches and schools and a spirit of brotherhood despite the great distances that separated his people.

Indicative of the progressive spirit which Bishop Lenihan helped to create in the Great Falls Diocese was the erection in 1930 of a new million-dollar hospital. The blessing of this hospital was an event of a triple jubilee celebration of the 50th anniversary of Archbishop Lenihan's priestly ordination, his 25th year as a bishop, and 75th anniversary of his birth. That same year, failing health caused the resignation of Bishop Lenihan. His Excellency was elevated to Archiepiscopal dignity by Pope Pius XI, on February 14, 1930.

After his resignation as Bishop of Great Falls, in 1930, Bishop Lenihan, who was the first native of Iowa to be ordained to the priesthood, made his residence in his home city of Dubuque. The Holy Father granted him permission to reserve the Blessed Sacrament in the private chapel of his home, where he said Mass every morning, his two nephews serving as acolytes.

May his soul rest in peace.

NATIONAL CATHOLIC WELFARE CONFERENCE

Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JOHN A. DUFFY, Bishop of Buffalo, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
Assistant General Secretary

REV. PAUL F. TANNER
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

"Transition Period" and "Family Planning" Pamphlets Published by C. A. I. P. and N. C. W. C.

Two new pamphlets, "*Transition from War to Peace*," a report of the Post-War World Committee of the Catholic Association for International Peace, and "*The Case Worker and Family Planning—An Answer*," prepared by the N. C. W. C. Family Life Bureau, have just been published and are available from the N. C. W. C. Publications Office at 10 cents a copy, plus postage.

Saying there is "an increasing tendency to reject the formula of armistice and the peace treaty begotten in revenge" as the manner of ending a war and beginning the peace, the Post-War World Committee report recommends a transition or "cooling-off" period before the peace terms are finally determined. "A peace conference held in the midst of an atmosphere of revenge is almost sure to write these hatreds into the terms of a treaty which purports to be a permanent settlement of differences." The many formidable tasks that face the United Nations during the transition period are discussed and recommendations made.

The Family Life Bureau publication is issued as a reply to a handbook, "*The Case Worker and Family Planning*," which is a booklet intended for use of social workers by its publishers, the Planned Parenthood Federation of America, formerly the Birth Control Federation. This booklet was distributed by the Federation, the *Answer* says, "to induce social workers to use the birth control clinics and to promote the clinic movement." The Family Life Bureau *Answer* discusses statements of the handbook on such subjects as "Obstacles to Clinic's Use," "The Sex Taboo Bogey," "Obstacles to Individual Acceptance," "Children by Chance," etc.

N. C. W. C. Department of Education Reports Favorably on Scholastic Life in Wartime

Despite the necessary effects of the war on university and college enrollments, Catholic schools will re-open this month under conditions most favorable to another successful scholastic year. According to a release issued by the N. C. W. C. Department of Education, the expected enrollments in various divisions of the Catholic school system are given as: 2,020,000 pupils in the nearly 8,000 elementary schools, 355,000 students in 2,100 high schools, 8,600 students in 98 major seminaries, 9,500 students in 83 preparatory seminaries, and 8,000 students in 36 diocesan teachers colleges and normal schools. For obvious reasons no forecast was made on university and college enrollments. The release concluded with the statement that wartime has steeled to greater efforts the 83,000 religious teachers who are devoting their lives to the cause of Catholic education and the 13,000 lay teachers who are making a notable contribution to the success of this great mission.

The contribution that Catholic schools are making to the war effort was demonstrated this summer in an exhibit arranged by the N. C. W. C. Department of Education in cooperation with the U. S. Treasury Department and the Catholic University of America.

The exhibit on display in the Library of the Catholic University for nearly three weeks included a collection of approximately 2,000 photographs secured from Catholic schools by George A. Pflaum, Catholic publisher of Dayton, Ohio. These pictures graphically portrayed Catholic school children selling war bonds and stamps, making blood donations, conducting "Banks of Grace," making clothes for refugee children, lending assistance in hospitals, engaged in Red cross activities, financing Mass kits for the Chaplains' Aid Society, collecting scrap, taking part in physical fitness campaigns, and engaging in numerous other works helpful to the nation's prosecution of the war.

NATIONAL COUNCIL CATHOLIC WOMEN

Stamp Drive Progress
Great Falls and Youth
The Arts and Character Education

Stamping to Victory

FROM Butte, Montana—midway in her tour of the western part of the country in the interest of the War Savings Stamp Campaign for the National Catholic School of Social Service—Mrs. Robert A. Angelo, national president, N. C. C. W., sends a message to the members of the National Council of Catholic Women. Enthusiastic over the splendid response to this opportunity to serve Church and country, Mrs. Angelo says: "The success of this campaign is of vital importance. It means that our country will be helped by the purchase of more War Stamps and Bonds; that the School will be relieved of the heavy burden of debt and enabled to extend its program of Catholic social service training; that the N. C. C. W. will be prepared through the School to answer the call for help in War Relief and Rehabilitation. We are confident that Catholic women everywhere will not permit this campaign to fail. We are proud of our N. C. S. S. S. and are glad of the opportunity to expand the program for post-war work. We know, too, that Catholic women will continue to buy stamps and bonds. Our beloved country needs our money *now*. We of the home front cannot lessen our sacrifices until peace is restored."

Although the headquarters of the National Council of Catholic Women has long been conscious of the tremendous amount of patriotic service being given by Catholic women to multiple wartime activities and war relief, the visit of the national president has served to bring to light

many hidden achievements of which both Church and country may well be proud. In a spontaneous tribute to all Catholic women's organizations Mrs. Angelo says: "I am so proud of the leadership manifested by our women in wartime activities that I want the whole country to know what our Catholic women are doing in response to the dual CALL TO SERVICE—service to God and country. When the history of women in wartime activities is written it will take volumes to record the splendid work of our Catholic women. Truly, valiant women! More and more the program of the National Council of Catholic Women—prayer, study and action—is becoming a reality. Catholic women know that praying is living in the presence of God; that study is education, a self-activity so necessary if we are to become intelligent, articulate defenders of our Faith and intelligent, articulate defenders of our country; that we have responsibilities as citizens and that the N. C. C. W. is not a passive organization but one of action. May God grant us the 'spirit of *thinking* and *doing* what is right, so that we who cannot exist without Him may be able to live according to His Will.'"

Returns from several Diocesan Councils of Catholic Women and wires from others that their diocesan campaigns have "gone over the top" indicate that we will attain our goal—1,000,000 twenty-five-cent War Savings Stamps—and perhaps exceed it.

Our Nationals In N.C.S.S.S. War Savings Stamp Campaign

FROM the headquarters of the War Savings Stamp Campaign for the National Catholic School of Social Service come reports of enthusiastic promises of cooperation from the National Catholic women's organizations affiliated with the National Council of Catholic Women.

The Catholic Daughters of America, at their biennial convention in Cleveland, voted a contribution of \$1,000

through the National Board. State and local regents of the C. D. A. are carrying on the drive among their members.

N.C.S.S.S. Stamp Campaign Extended

To meet the urgent requests of a number of diocesan councils of Catholic women who plan to conduct the Campaign during the fall months, the time of the War Savings Stamp Campaign has been extended beyond the original closing date of August 15. This extension will permit every diocese to make its full contribution before the Campaign closes, and will ensure the cooperation of the Catholic women of America with the Third National War Bond Drive.

At the meeting of the Board of Directors of the National Circle, Daughters of Isabella, it was voted to give \$1,000 to the Campaign. Members throughout the country have been urged to give local support.

The Catholic Ladies of Columbia plan an inten-

ve campaign among the members of that organization.

Letters of encouragement, together with stamp books, have been sent by the various presidents to Christ Child groups, members of N. C. S. S. Alumnae Association, International Federation of Catholic Alumnae Governors, N. C. W. C. Overseas Division, and others.

The September issue of *The Fraternal Leader*, official publication of the Ladies' Catholic Benevolent Association, will carry an article on the campaign, together with an appeal for participation.

In the July issue of *The Compass* members of Theta Phi Alpha are urged to dedicate their ac-

tivities in the War Stamp Campaign to the memory of Anna Rose Kimpel, the first president of the sorority.

The International Mary's Day Committee, despite a very small membership, has subscribed the sum of \$100. The president has also promised to interest friends in the project.

Contributions in checks, stamp books, bonds, arrive daily at the War Savings Stamp Campaign headquarters from the local branches of our National organizations. In such a concrete way the National organizations and their members are adding further testimony to the union and strength of the Catholic women of America federated through the National Council of Catholic Women.

Leadership And Training Of Youth In The Diocese Of Great Falls

By LEONIDA HAGAN

THE Catholic Youth Council of the Diocese of Great Falls, Montana, has had many interesting experiences, much favorable progress and also many crosses.

In launching the youth program in 1932, His Excellency, Most Rev. Edwin V. O'Hara, then Bishop of Great Falls, recognized the desire of the young people to have an organization of their own. The CYC of the Great Falls Diocese was set up, therefore, as an organization of Catholic youth. The young people themselves plan and arrange for all their activities. This, however, does not mean that there is no need for adult assistance. The opposite is true, for always are we conscious of the fact (one of our crosses) that many worth-while youth activities could be much more successful if only more men and women would give of their time and talents in helping these young people by *guiding, advising, suggesting*.

The CYC has its officers and chairmen of committees and makes its own decisions—with guidance—which most surely is giving them the training we all want them to have for democratic living, that they may be the trained leaders of tomorrow. However, we who are the spiritual directors and sponsors *know* that these fine and capable young people *want* the guidance and counsel of adults.

The Catholic Youth Council of the Great Falls Diocese is organized in the parish, the district and the diocese. The basic constitution calls for parish presidents, elected by the club members, the district presidents elected from the groups of parish presidents. There are seven districts and the diocesan president, when elected, is one of the district presidents. The sponsors, with the approval of the pastors always, are appointed in

each parish. They, in turn, elect the district sponsors and the district sponsors, with the approval of the Bishop, elect the diocesan sponsor. These sponsors automatically are the youth chairmen of the parish, district and diocesan council of Catholic women.

The spiritual director of each parish is the pastor or a priest appointed by him. The district and diocesan spiritual directors are appointed by the Bishop.

In the Great Falls Diocese there are parish, district and diocesan councils of Catholic men, women and youth.

The Catholic Youth Council is composed of both young men and women, boys and girls, in three age level groups: 1, Boy and Girl Scouts; 2, Hi-School Boys and Girls; 3, Post-Hi young men and women. The parish sponsors, men and women, report the youth activities of their parishes to the district sponsors, who in turn report the activities at the district meetings of the Men's and Women's Councils. The district sponsors also make reports which are sent to the diocesan sponsor, who gives the report at diocesan meetings of the Diocesan Council of Catholic Women and sends the report to the Bishop and also to the National Youth Chairman of the N. C. C. W.

Our Diocesan Spiritual Director (Moderator), Rev. E. B. Schuster, with the assistance of all parish priests of the diocese and the few active sponsors, tries to keep the CYC aware of their organization and of their duties as the leaders of tomorrow.

In the many fine Catholic schools of our diocese the CYC is most active. The interest groups, whether they be apologetics contests, essay contests, athletics, legislation, dramatics, airplane

spotters, Girl and Boy Scout activities—all are supervised by the Sisters of the schools, the priest directors or the lay sponsors and leaders.

Our Bishop, His Excellency Most Rev. William J. Condon, inaugurated an activity which the CYC has found most valuable. Apologetics contests have been held at diocesan youth conferences, which in addition to spreading knowledge has also brought keen appreciation of the competitive quality. The Missals for district winners and the two gold watches which the Bishop awards to the diocesan boy and girl winner are cherished "trophies."

Because of conditions—transportation and distances (our diocese is nearly 95,000 square miles in area)—we were unable to have our CYC conference this year. However, we did have an essay contest which was conducive to the feeling of unity, until such a time when we can again have our CYC conventions, with such inspirational "round-table discussion groups" as the one in Lewistown, Montana, last year. The subject was "Mixed Marriages," and a young man by the name of Erickson made known his ideas on mixed marriages. The thrilled spiritual directors and sponsors felt that the many, many hours spent helping the youth in their plans for the convention had been most worth while.

All young people are interested in feeling they are helping in the war effort. Some of our Catholic Girl Scouts, the first age group of the CYC, have been acting as messengers for the American Red Cross, on duty every other day. They have taken the messenger corps course under the Office of Civilian Defense, taken the first-aid course and have received their messenger corps arm bands. In a certain district where there are two very active Catholic Girl Scout troops, the post warden under the OCD is a Catholic man, the messenger corps are Catholic Girl Scouts, and one of the air raid wardens is a Catholic Girl Scout. Several of the other girls from those troops are also messengers for other warden posts.

Such activity necessitated much Catholic adult leadership. Much more could be accomplished if more Catholic men and women would be willing to give time—it does take time—to help in the training and leading of these eager young people.

Another interesting activity for the older girls is their participation in the Wing Scout program. In the course, which is open to all senior Girl Scouts of the community and which includes Civil Aeronautics Regulations, Meteorology and Navigation, over two-thirds of the group are Catholic girls. The instructor is the Very Rev. James J. Donovan, president of the Great Falls College of Education, who has both a pilot's and instructor's license. This course will continue as the group is

interested in truly getting credit for their work. At the conclusion of the course they will have completed the groundwork for their student pilot's license.

This past spring quarter the College of Education had a Group Leadership Course. The course was given by the local Girl Scout Council and the girls of the college, some of the Sisters and the different leaders and sponsors of the community had in this way the opportunity to learn of some of the procedures for leading youth groups.

We are proud of being able to use the facilities of different community groups and organizations to further community activities which will also develop *Catholic* leadership and *Catholic* action by our *Catholic* youth.

In the many smaller communities where there are no Catholic schools all these interests and activities have to be guided and urged by the pastor, who has so many, many parish duties that these activities can become a great burden. Men and women, then, must rally to the aid of these pastors and the parish youth.

It is difficult to impress on men and women the great need for leadership and training of the youth of today—the youth who are to be the leaders of tomorrow.

All of us read and know of the appalling facts in child delinquency. Great people are giving much thought to the problem. His Excellency, Most Rev. John A. Duffy, Bishop of Buffalo, has a three-point program designed to combat juvenile delinquency; J. Edgar Hoover acknowledges "an alarming state"; many educators, radio broadcasters, newspapers—all are concerned.

Yet men and women fail to realize that leading and sponsoring youth groups is War Work—Defense Work—of the *most* importance. It may not seem to have the glamor or excitement of many of the other defense agencies—but *now* is the time to guard against what was termed "The Lost Generation" in the first World War.

You Can Help—as leaders or sponsors, as consultants in any special skills or training you may have, as a member of a committee to help or sponsor a certain group. Your pastor will be delighted to have you call and offer your assistance.

Can you think of a more worthwhile war job than answering this Call from Youth? And that which is more important still—can you think of a more soul-satisfying or joy-giving service than working FOR and WITH Catholic Youth—thereby helping our pastors to answer the call of Our Blessed Lord—"Suffer the little ones to come unto Me, for of such is the Kingdom of Heaven."

The Arts and Character Education

By MARY D. NEARY

EDITOR'S NOTE: *The N. C. C. W. National Committee on Catholic Parent-Teacher Associations is expanding its program and inviting affiliation of all P.-T. A., Mothers' Circles, and other interested groups. For further material, see "The Forum," page 4, MONTHLY MESSAGE.*

HAVE you ever gone, dog-tired, to a concert hall, and sat waiting for the musicians to appear? You are conscious of aching feet and tired muscles. Your anxious mind flits from one worry to another. Then the lights are dimmed, the singing tones of the violins and cellos lift you out of your world into a magic realm of joy and delight.

For some, music satisfies that eternal quest for beauty which is inherent in every human heart; others find that satisfaction in painting, or in literature, or in sculpture. All art is an effort to bind together some human emotion with the materials of nature. The artist expresses in song or verse or statue some human experience or mood. And he makes the one who hears or sees the artistic form feel the same emotion.

So we see that art is closely linked with common human experiences. Just as the artist gives tangible expression to truth and beauty by creating a vase exquisitely proportioned and colored, so in a sense we parents are artists. Are we not trying to create beautiful, strong, well-proportioned characters in our children? Should we not try to help their young minds reach out for truth, recognize it, and then give expression to it by acting honestly, truthfully and generously?

Would it not seem that art could be a real force in character education? And this in two ways—first, helping the child to discover and follow up various treasure trails in art, introducing him to the works of masters, thus giving him a standard of perfection. Let him hear fine music, place fine literature where he can reach for it, help him to respond to the beauty of a flaming sunset, or a cool blue lake or the perfectly proportioned line of a beautiful building.

Then, too, art study and training can develop the child interests and skills which have a direct bearing on his character development. To train children in skills makes it possible for them to give expression to the creative urge that is in them. The four-year-old will be happy and good for hours building with blocks. The six- to ten-year-olds love to model in clay, draw or design paper dolls. In general, as a child develops skill in any particular line, he shows great interest in the use of that skill.

It is amazing to learn what some classes have

accomplished under the direction of a really inspired art or music teacher. Under the guidance of such a teacher young students of music are given not only technical training, but also a love of good music which they carry away from the classroom and use to happy advantage in leisure hours.

One uppergrade art class, longing to put their art into action outside the classroom, looked about town for a place that needed the ministrations of art. They found the County Farm, drab and unattractive. Under their teacher's direction they transformed the place. They painted and cleaned and planted. They produced beauty where none had been. They brought cheer into sad old lives. And to their own characters those children added qualities of civic responsibility, initiative, perseverance, industry, self-control, and unselfishness.

In the home the child who is trained in household arts learns to be cooperative, to share responsibility, to get along with others. Teachers and parents should not demand perfection—rather show children how to achieve; show them line and proportion, light and shadow. Develop the child's creative ability, awaken his love of beauty.

This same principle is true in character education. The adult viewpoint or sense of values cannot be fitted, ready made, onto the child's mind. Help him to acquire his own standards of conduct and value. Train his intellect to recognize truth and beauty and strengthen his will to choose the true and the beautiful. This is an integral part of his mental and spiritual growth.

NATIONAL BOOK WEEK—Nov. 14-20, 1943

Catholic Parent-Teacher groups in one deanery have this as their project for Book Week: Each Catholic Parent-Teacher Association that can, will make a contribution of one or two dollars. The money will be turned over to the Public Library for the purchase of approved books for children by Catholic authors. Thus an outstanding collection of books for the Children's Department will be made over a period of years. TELL US YOUR PLAN FOR BOOK WEEK!

Through the invitation of the Women's Interest Section of the War Department Bureau of Public Relations, Miss Ruth Craven, assistant executive secretary, N. C. C. W., and Miss Anne Sarachon Hooley, assistant director, N. C. C. S., and former national president, N. C. C. W., visited the WAC Training Center at Fort Des Moines. An article by Miss Craven on the Women's Army Corps in training at Fort Des Moines and at work at Camp Crowder, Mo., will appear in the October issue.

NATIONAL COUNCIL

CATHOLIC MEN

Citizens for Democracy

For Priests

Items from the Field

CITIZENS FOR DEMOCRACY

SEPTEMBER always brings with it a renewed interest in the problems connected with Catholic education because the schools open, and in the various parish churches most priests give some instruction on the importance of having every Catholic child in a Catholic school. It is unfortunate that many of these sermons and instructions fall on deaf ears, for Catholic educators estimate that 45 per cent of our Catholic children of grade-school age are attending public schools. Most of us realize that this is one of the great sources of leakage from the Catholic Church, but many of us sit back and do nothing about it.

The Most Reverend John J. Boylan, Bishop of Rockford, Ill., in one of his recent pastoral letters remarked that Catholic Education "is a benefit which every Catholic child has a right to expect." The Bishop continued: "It is not a reward which Catholic parents are free to provide for or withhold from their children. Catholic children are entitled to a Christian system of education in

the very same manner and for the same reason that they are entitled to food and shelter."

Bishop Boylan pointed out that Pope Pius XI declared the proper and immediate end of Christian Education is "to cooperate with Divine Grace in forming the true and perfect Christian," and he added: "Any compromise with the secular system that would relegate Christian Education, religious training, to a list of 'optional' or 'elective' subjects in a curriculum, is a betrayal of the principles enunciated by the Holy Pontiff." And yet in the face of this and similar pronouncements of Catholic Bishops, Catholic parents still continue to send their children to secular schools that specialize in training children according to a system which is frequently godless and always incomplete, for as Archbishop Stritch recently declared, "Modern education has made much progress in improving the means and facilities for the training of the child in part. Its defect has been a failure to envision the whole child and all its needs; and consequently in its plan for education there has been a want of integration and sometimes choice of a false principle for integration. The school helps the home in preparing the child for full living."

The Archbishop further declared: "Our schools exist to assist the home in the education of the child in the fullness of his Christian living. They do make use of all the improvements in means of education which come from contemporary scholarship and school experience. They understand that the child must be reared in his cultural inheritance to be a useful citizen in our democracy. In fact they neglect none of the secondary aims of education but they integrate all these things in helping to train the child to achieve that peace and sanctity which comes to him when he lives in Christ and through Christ as a son of God."

Today, perhaps more than ever, it is urgent that every Catholic parent weigh these words. With so many fathers away from home in the Army or in defense work and with so many mothers forced to take jobs outside the home, the problem of the child has become acute.

Juvenile delinquency is unfortunately on the up-swing. J. Edgar Hoover, Director of the Fed-

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eral Bureau of Investigation, Department of Justice, speaking before the annual convention of the International Association of Chiefs of Police, held in Detroit on August 13, said: "Last year the number of persons under voting age who were arrested and fingerprinted reached alarming proportions. Today the situation is worse. The tragedy revealed by our latest survey is found in the fact that the arrests of boys and girls 17 years of age increased 17.7 per cent. In reviewing further the trends of the past six months, we find an 89 per cent increase in the arrests of girls for offenses against common decency. These girls are the future mothers of America. It is tragic that so many lives are ruined which could be useful, simply because right influences were not present at the right time.

"Here is a problem that calls for the intelligence and active interest of every police agency in the land. But this is not law enforcement's problem alone. Our American homes, churches, schools and youth-serving organizations all must redouble their efforts to help young people make their way successfully to maturity. Law enforcement, having direct contact with crime, is in a better position to curb the perpetration of the actual offense than any other group, but the ultimate solution must come from the home, the church, and the school, through intelligent cooperation.

"I am sure you will agree that delinquent and thoughtless parents are another problem facing us today. Some are victims of circumstances, but others, by their disregard of parental responsibilities and their frenzied chase after the extra pleasures or dollars available in these extraordinary times, forget the most sacred duty of all—that of rearing their children as self-respecting, law-abiding citizens who truly are worthy of the name of American. The facts are stark and revealing, and possibly hold the key to this sad situation. Time and time again, children have admitted they did not consider their fathers as representative of honorable manhood, or that they were ashamed of them; and some have even said they were ashamed of their mothers."

Mr. Hoover assuredly knows what he is talking about and something must be done to prevent not only greater leakage from the Catholic Church, but also the increase in juvenile delinquency. Besides, so many children are gainfully employed today, owing to the adult labor shortage, that modern educators are inaugurating a back-to-school movement in order to obviate the educational crisis that will face the post-war world.

Our Catholic men have a direct responsibility in these matters. As fathers of families, they must see to it that their children attend Catholic

schools. They have an obligation to bring the dangers of a secular education to the attention of their friends who are tempted or who are actually sending their sons and daughters to non-Catholic schools. They have an obligation to take a personal interest in the studies and activities of their own children. They must stop "passing the buck" to their wives, for the Catholic home is a unit in which the father and mother must take a mutual interest in the destiny of the children. We cannot urge our affiliates too strongly to weigh the awful import of the pronouncements of the Bishops and the statements of men like J. Edgar Hoover, and then act like Catholics.

FOR PRIESTS

The July number of the *Catholic Action Priests' Bulletin* is particularly good. Among other poignant statements we read: "The average layman thinks he is responsible for the salvation of his own soul alone. . . . Too many are satisfied with a passive role because the active role that is their obligation has not been brought to them. Or if the active role has been preached the laity has not been organized for an actual participation in the apostolate of the hierarchy. . . . In Catholic Action the layman is trained to realize that he must spread Christianity and that Christianity will fail to reach many persons and places without him. . . . Too often the laity are relegated to a passive role in the Catholic community so that through years of inactivity few have ever realized an obligation to spread the gospel. . . . We have found hundreds of laymen to be intensely interested in Catholic Action after they realized their responsibility as Christians and realized the ideal of conquest."

The *Priests' Bulletin* is prepared by priests at Mundelein Seminary and is published monthly in mimeographed form for one dollar a year by Catholic Action Federations, 3 East Chicago Ave., Chicago, Ill.

FROM THE FIELD

USO-NCCS. "Every affiliate of the National Council of Catholic Men is strongly urged to undertake as one of its foremost activities cooperation with the director of the nearest USO-NCCS Club," said Dr. John G. Bowen, field representative of the National Council, at an NCCS Area Training Conference in Jacksonville, Fla., on August 4. "The volunteer work that men undertake at the NCCS Clubs ranges all the way from running the snack bar to staying at the club all night as prefects of the dormitory.

"The Bishops of the United States, in establishing the National Catholic Community Service, intended to erect a framework within which all organizations of Catholic men and women might be of service to the men in the armed forces.

"Every Holy Name Society and every Knights of Columbus Council is needed by the NCCS Clubs and the very existence of the club is a standing invitation for every such organization, and all similar organizations, to take their place in doing volunteer work for the boys.

"Your son, or relative, or friend is being looked after by somebody at some USO Club somewhere. Are you helping at the club nearest you?"

Dr. Bowen, during the past year, in addition to his regular duties as field representative of the National Council of Catholic Men, has been doing special field work for the NCCS in connection with volunteer work by organizations.

Monsignor Ryder. The Bulletin of the Gary (Ind.) Deanery Council of Men of July 18 carries the announcement that Father Joseph S. Ryder, moderator of the Council and dean of the Gary district, has been named a Domestic Prelate by the Holy Father, with the title of Right Reverend Monsignor. Congratulations!

Twenty-five Down. "If you will put us down for 25 Catholic Hour circulars every time they are printed we will mail them to non-Catholics in our parish," wrote Mr. Frank Kneupper, president of the New Braunfels (Tex.) Parish Council of Catholic Men.

This is a practical work of the lay apostolate, and when it is part of the Bishop's program it becomes, technically speaking, Catholic Action.

The pastor is the pastor of everybody in the parish, Catholic and non-Catholic alike. Can he reach the non-Catholics? He cannot. But Catholic radio can. And when the laity send around invitations to non-Catholics to tune in the Catholic Hour, or other Catholic programs, they are helping the pastor do part of the apostolic work of the Church.

One of the services of the National Council is supplying Catholic Hour circulars, with envelopes to match, free of charge to affiliates. Every affiliate, regardless of location or size, should have this activity on its program and take advantage of this valuable service, for which it is paying and to which it is entitled.

Short Retreat. Travel restrictions being what they are, a day of recollection for the men of the parish took the place of a regular retreat this year at St. Mary's in Ardmore, Okla., on July 25. The Parish Council of Catholic Men arranged it. The National Council suggests that its affiliated Parish Councils take note and likewise arrange with the pastor for a Day of Recollection for the men.

It is recommended that the theme of the day be Catholic Action. Suitable material can be secured from national headquarters.

Radio Box. More than one of our affiliated councils of men is responsible for having their

diocesan papers carry a box on the front page in which are listed all Catholic radio programs available to the people of the diocese, particularly the CATHOLIC HOUR.

Every good Catholic radio program teaches, directly or indirectly, something about the Faith. Non-Catholics simply won't come to meetings to hear about the Faith, and mighty few Catholics will. But everybody listens to the radio. And when Catholics are reminded of programs available they sometimes tune in when non-Catholic friends are around.

It's good apostolic work!

A Bishop's Advice. Speaking at the seminar on problems of the Spanish-speaking people of the Southwest, held in San Antonio in July, His Excellency, the Most Reverend James P. Davis, Bishop-elect of San Juan, Puerto Rico, took the occasion to go beyond the strict limits of the seminar and urged that every parish organization in the United States, no matter where, should adopt a program of Catholic Action and affiliate itself with either the National Council of Catholic Men or the National Council of Catholic Women.

National headquarters heartily seconds this suggestion, particularly in view of the fact that it was for the purpose of being a national focal point of all organizations of Catholic men that the Bishops of the United States authorized the establishment of the N. C. C. M. in 1920.

Toledo Secretary. The Toledo Council of Catholic Men has just announced the selection and ratification by Bishop Alter of Mr. Daniel B. Conlin as a full-time paid executive secretary. Mr. Conlin has been a probation officer of the Lucas County Juvenile Court. He is a graduate of Notre Dame University, and will assume his new duties August 16.

It is simple arithmetic that those Councils which are successful and active are those with full-time paid secretaries.

At the Ninth Hour. "Give us an honorable and lasting peace, based upon charity and justice and permeated with the spirit of Christ.

"Pray that when the peace comes, God-fearing men will plan the post-war peace. That Christianity will rule the peace conference, and a peace based on love of fellow neighbor, nation to nation, shall be the ruling text."

So prayed the men of the Gary (Ind.) Deanery Council of Catholic Men, at their ninth consecutive Holy Hour in a Spiritual Crusade for Peace. The men at prayer were led by Father Alexius Machacek, O.S.B., of St. Procopius Abbey, Lisle, Ill. The hour was held on July 18 at Holy Trinity Slovak Parish, Gary, Ind.

A crusade of prayer for peace is a worthy activity for any group and the National Council

urges its affiliates to undertake it and let national headquarters know about it.

Motor Missions. The San Antonio Archdiocesan Council, in its Bulletin No. 4, reports that the Motor Missions tour it sponsored this year resulted in the registering of more than 100 non-Catholics for Religious Correspondence Courses at St. John's Seminary. A grand total of 3,610 listeners was recorded, with 2,800 pieces of literature distributed and 300 inquiries in the question box answered.

One rural parish has already filed a request that Motor Missions include their community in the tour next year.

The net cash outlay by the Council of Men was exactly \$177.72.

Many of our affiliates could undertake a great apostolic work like this and one of our services is to help you get it started. National headquarters urges its affiliates to write now for information and plan a Motor Missions tour next summer.

\$2.50 Divided by 15. A Parish Council of Catholic Men in a small town of Southwest Texas reports that they ran the following "ad" five times in a local weekly of about 3,000 circulation:

Do you want to know the truth about Catholics? Write for FREE information booklet explaining confession; purgatory; why priests do not marry; and twenty-five other subjects of great interest. Absolutely free, postage prepaid. Address: Catholic Action Council of Men, San Antonio, Texas.

The Parish Council is part of the San Antonio Archdiocesan Council and ran the "ad" under the name of the larger group. Up to date, fifteen persons have answered asking for the booklet. \$2.50 divided by fifteen equals 16 2/3 c. cost per inquirer for the "ad."

National headquarters would like to hear from other affiliates who are doing similar things.

'Teen Age Delinquents. Mr. Hoover, of the F. B. I., only echoes what's going on in your own community when he pleads for parents to take better care of the morals of their children. Not their babies, but their 14, 15 and 16-year-old boys and girls.

These turbulent times have knocked the barriers down and sexual offenses and all sorts of crimes are mounting to horrible proportions.

"It's a job for the parents," says the tired layman. He is correct, but the parents are delinquent. A Catholic cannot say "I'm sorry, but I can't help," because if he does he betrays Our Lord Who taught the parable of the Good Samaritan and the Father Who told us we are our brother's keeper.

It's a tough problem, a very tough one. And young boys are the special problem for the men. Women cannot handle them and priests cannot get anywhere near them. Why not just let them go? We are too busy with war work and too tired.

One Diocesan Council of Catholic Men would not blink away this hard job and has inaugurated a Big Brother program. Hard-headed men, directed by a priest who completed special studies at the Catholic University and who got right out with the boys to develop sensible and workable methods, are now intelligently doing something about it.

This Council has published a short mimeographed *Handbook of Information for Big Brothers* which tells what to do. Don't tell the boy you are his "Big Brother," and don't give him any money, says the *Handbook*. A copy may be secured by writing the Archdiocesan Council of Catholic Men, 230 Dwyer Avenue, San Antonio, Texas.

"THE CHURCH IN ACTION"—CATHOLIC HOUR

Members of the clergy who are leaders in the field of social action will be heard in a series of nine talks of "The Church In Action" on successive Sundays on the "Catholic Hour" program produced by the National Council of Catholic Men. The program is carried on a country-wide network of the National Broadcasting Company. The speakers, their subjects and the dates follow:

September 5, the Rev. Alphonse M. Schwitalla, S.J., president of the Catholic Hospital Association, "The Church and the Sick"; September 12, the Rev. Paul F. Tanner, director of the Youth Department, National Catholic Welfare Conference, "The Church and Youth"; September 19, the Rev. William A. O'Connor, archdiocesan director of charities, Chicago, "The Church and Charity"; September 26, the Rt. Rev. Msgr. James T. O'Dowd, archdiocesan superintendent of schools, San Francisco, "The Church and Education"; October 3, the Very Rev. Msgr. John J. McClafferty, executive secretary of the National Legion of Decency, "The Church and Decency"; October 10, the Rev. Dr. Charles A. Hart, moderator of the Catholic Evidence Guild, Washington, D. C., "The Church and the Lay Apostolate"; October 17, the Very Rev. George J. Collins, C.S.Sp., provincial of the Holy Ghost Fathers, "The Church and the Missions"; October 24, the Rev. John LaFarge, S.J., chaplain of the Catholic Interracial Council, "The Church and Social Justice," and October 31, the Rev. Lawrence Schott, Harrisburg diocesan military deputy, "The Church and the Servicemen."

BUREAU

THIS month, with a single page at our disposal, we shall only be able to offer you a few highlights. Here they are:

The "Heathen Chinese." Although we still have a Chinese Exclusion Act, in spite of recent embarrassed efforts to do away with it, there actually is one way now whereby a Chinese may become an American citizen other than by being born here. He can fight for the United States. The Second War Powers Act, which permits anyone serving honorably in our armed forces to become a citizen with practically no delay, fails to exclude the Chinese from this privilege. The Bureau is therefore rejoicing over the fact that one of its favorite clients, a splendid young Catholic Chinese doctor who has just completed his internship and been given a commission in the Medical Corps, is now eligible to apply for naturalization—

But not his wife. The above highlight has an accompanying shadow. The young doctor's pretty Chinese wife will not be able to share his American citizenship—not unless we repeal the long-cherished but not very democratic Chinese Exclusion Act. And what grand use the Axis is making of that law in sneering at the sincerity of the American people!

Lo, the poor alien! Employers seem very hard to convince that it is the definite and expressed policy of this Government that full use be made of all loyal and qualified workers, regardless of nationality, and that this includes those who are still citizens of enemy countries. It refers also to employment in war industries, with the exception of aero-nautical or classified contracts. Even here it is a breach of contract for the employer to fail to apply to the Secretary of War for permission to employ an alien who is both qualified and loyal.

In spite of this, many large business firms have become very citizenship conscious and many persons who had always thought themselves to be citizens have found they were not. Some have learned to their horror that they are not even legal residents and the Bureau has been called upon to assist in regularizing the status of a large number of such cases.

Another exchange. After months of bargaining with the Japanese it is expected that the S. S. *Gripsholm* will finally make another trip in the exchange of American and Japanese nationals. As

before, the *Gripsholm* will carry Japanese from this country and will meet the ship bearing Americans from Japan and occupied China at a Portuguese port, this time Mormugão, in Portuguese India, where the exchange will take place. It is expected and hoped that many Catholic missionaries will be included among the repatriates. The approximate date given for the sailing of the *Gripsholm* is now September 1, but the date has been moved on month after month and may be advanced again.

No more Drottningholm. There is practically no hope, we are told, that any further exchange will take place between this country and Germany.

Facts needed. It would be well if persons interested in assisting an immigrant to enter the United States would bear the following in mind in connection with appearing before the Interdepartmental Visa Review Committee to be questioned concerning the applicant. A prominent member of the Board of Appeals to which the cases are referred from the Committee has recently stated: "I would rather have as sponsor the humblest person here who has first-hand knowledge of the applicant than some eminent person who has been supplied with information but doesn't know the applicant at first hand." The N. C. W. C. Bureau has always stressed this necessity when advising its clients. It isn't "pull" that counts here. The Board must be as sure as possible at a time like this that the admission of any alien will be in the best interests of the United States and hear-say evidence is of no value.

Westward ho! Things are looking up a bit in connection with getting transportation from England and Ireland to the United States. This was practically impossible for a couple of years and we suspect the lessening of the U-boat menace may be responsible for the change. As a result, a good many young Irish priests, trained for American dioceses, and for whom the respective Bishops have been anxiously waiting, are now arriving on our shores.

Malta Forever! In spite of being the most bombed place in the world, requests both by cable and air-mail, for assistance to Maltese immigrants, have all along continued to reach the Bureau from Malta.

PRINCIPLES FOR PEACE

(Continued from page 10)

as set forth in the Papal documents in *Principles for Peace*, is to look around and study other movements which are motivated by the same belief in God and in His law as we ourselves. Among these we can find the allies we need for any such action as must follow. For this we have the word of the Popes, especially Pius XII, who has many times told us that we should cooperate with all men of good will "who are united with Us at least by the bond of faith in God" and even "those who would be free of doubt and error and who desire light and guidance." (*Christmas Message of Pius XII*, 1942.)

Secondly, though the effort we must make will lie in the temporal order, nevertheless our motive must spring from the knowledge and love of God, since the natural law which we must follow is the law of God Himself. This means that we must make our own will agree with His. Prayer, then, will be the necessary accompaniment of our study. Otherwise our study will be a mere sterile and academic thing, leading nowhere.

Finally, we must not stop at study and prayer. The Popes do not want us, in their exhortations to work for the renovation of society, to be merely pious souls who can talk glibly, and learnedly even, about what the Popes and the Church have taught. They want us to take an active part in what is being done for peace.

Now, such an active part taken by Catholics will not get very far unless it be a part of a greater unity which finds in the same camp all those who see that a bad peace will merely help the enemies of God. Pius XI told us: "In this battle there is at stake the most important decision that the free will of man can be called on to make: either for God or against God—that is once more the point at issue, and upon it hinges the fate of all the world." (*Caritate Christi*.)

All those, therefore, who have the same enemy

have him because they are attacked by him on the same ground: belief in God. All believers, then, must stand together to repel the common foe. By finding this agreement Catholics are in a position really to make effective their own principles.

SUGGESTED QUESTIONS

1. What are the origins of modern nationalism?
2. What is the "common good"?
3. What is the "natural moral law"?
4. Can those who disagree in matters of Faith cooperate for peace?
5. Analyze this statement:

"On the plane of supernatural, ecclesiastical unity, any species of interconfessionalism is disruptive of established reality, and contrary to the revealed word of God. But no expressed will of God forbids the human establishment of a spiritual and interconfessional unity on a distinct, non-ecclesiastical plane, and for a distinct, non-ecclesiastical purpose."

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Christmas Message of Pius XII, 1942. N. C. W. C., Washington, D. C. 10c.

Principles for Peace. Bruce Publishing Co., Milwaukee, Wis. 1943. \$7.50.

The volumes listed should be available in local libraries. If not, requests made for them will probably make them available.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1943

5—FIRST CATHOLIC SLOVAK UNION OF THE U. S. A.—28th Congress, Chicago, Ill.

11-12—EXECUTIVE COMMITTEE OF THE NEWMAN CLUB FEDERATION—annual meeting, Washington, D. C.

October, 1943

6—CONSECRATION OF MOST REV. JAMES P. DAVIS AS BISHOP OF SAN JUAN, PUERTO RICO, in San Augustine's Cathedral, Tucson, Ariz.

November, 1943

10-12—ANNUAL MEETING OF ARCHBISHOPS AND BISHOPS OF N. C. W. C., Washington, D. C.

25—JOINT CELEBRATION OF DIAMOND JUBILEE OF DIOCESE OF ROCHESTER AND SILVER JUBILEE OF ST. BERNARD'S SEMINARY with Solemn Pontifical Mass.

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